JURNAL
ISLAM NUSANTARA

The Development of Arabic Linguistics in Educational Studies: An Analysis of Ibn Khaldun's Thought

Febrina Dwi Cahyani[1], Mazi Septina Mirantika[2*]
Universitas Islam Negeri Mataram, Indonesia
240406010.mhs@uinmataram.ac.id

Abstract:

The study of Arabic linguistics plays a central role in the development of education, especially in efforts to systematically improve the quality of Arabic language learning and to be responsive to learners' needs. The development of Arabic linguistics not only covers aspects of language such as phonology, morphology, syntax, and semantics, but is also closely related to contextual and learner-needs-based educational approaches. Ibn Khaldun, as an Islamic thinker, made a major contribution to the development of linguistics, especially through his ideas in the Muqaddimah. This study aims to examine the relevance of Ibn Khaldun's ideas to the development of Arabic linguistics and their application in education. The research method used is a Systematic Literature Review (SLR), which involves collecting relevant literature and journals. The analysis indicates that Ibn Khaldun emphasized the importance of gradual learning methods (*tadarruj*), repetition (*takrir*), discussion (*munazarah*), and learning through comparative studies (*rihlah*). His thoughts emphasize that Arabic not only functions as a means of communication but also as an instrument of intellectual formation and cultural identity. Therefore, Ibn Khaldun's ideas are highly relevant to formulating effective Arabic teaching strategies that align with the dynamics of the times.

Key Words: *Education, Arabic Linguistic, Thoughts, Ibn Khaldun.*

Abstrak:

Studi linguistik Arab memiliki peran sentral dalam pengembangan pendidikan, terutama dalam upaya meningkatkan mutu pembelajaran bahasa Arab secara sistematis dan responsif terhadap kebutuhan peserta didik. Perkembangan ilmu linguistik Arab tidak hanya mencakup aspek bahasa seperti fonologi, morfologi, sintaksis, dan semantik, tetapi juga terkait erat dengan pendekatan pendidikan yang kontekstual dan berbasis kebutuhan peserta didik. Ibn Khaldun sebagai tokoh pemikir Islam memberikan kontribusi besar terhadap perkembangan linguistik, terutama melalui pemikirannya dalam kitab *Muqaddimah*. Penelitian ini bertujuan untuk menelaah relevansi pemikiran Ibn Khaldun terhadap perkembangan linguistik Arab dan penerapannya dalam dunia pendidikan. Metode penelitian yang digunakan adalah Systematic Literature Review (SLR) dengan mengumpulkan berbagai literatur dan jurnal terkait. Temuan analisis mengindikasikan bahwa Ibn Khaldun menekankan pentingnya metode pendidikan yang bertahap (*tadarruj*), berulang (*takrir*), diskusi

(*munazarah*), serta pengalaman belajar melalui studi banding (*rihlah*). Pemikirannya menegaskan bahwa bahasa Arab tidak sekadar berfungsi sebagai sarana komunikasi, melainkan juga sebagai instrumen pembentukan intelektualitas dan identitas budaya. Oleh karena itu, gagasan Ibn Khaldun sangat relevan dalam merumuskan strategi pengajaran bahasa Arab yang efektif dan relevan dengan dinamika zaman.

Kata Kunci: *Pendidikan, Linguistik Arab, Pemikiran, Ibn Khaldun.*

INTRODUCTION

Arabic linguistics plays a very important role in education, especially in improving the teaching and understanding of Arabic in a more structured and effective manner. The study of Arabic linguistics not only examines fundamental aspects of language, such as phonology, morphology, syntax, and semantics, but also considers pedagogical approaches aligned with the development of science and technology (Aziz et al., 2024). In education, understanding the dynamics of Arabic language development enables educators to design learning methods that are more responsive to students' needs at all levels. Arabic linguistic studies also contribute to developing a more comprehensive Arabic curriculum aligned with the demands of formal and non-formal education (Ghofur & Riski, 2024). Thus, developments in Arabic linguistics not only have implications for improving the quality of Arabic language learning but also enrich insights into the culture, literature, and thought embodied in Islam's intellectual treasures.

Despite growing recognition of the importance of learning Arabic, there are still many challenges in its teaching. One of the main problems is the lack of effective, responsive learning methods that meet the needs of students at different levels of education. Most Arabic curricula in many educational institutions focus on teaching language theory structurally and normatively, without regard for practical aspects or the broader sociocultural context. This results in low proficiency in Arabic among students, even though they have studied various aspects of linguistics. In this context, it is important to explore more adaptive and contextual teaching methods, such as those proposed by Ibn Khaldun in his work, Muqaddimah, which introduces a repetition-based approach, gradual study, and teaching through social experiences.

On the ground, the phenomenon shows that although many schools and universities offer Arabic language programs, the quality of teaching still varies. Many students find it difficult to apply Arabic in their daily lives, and few are able to master Arabic completely, both speaking and writing. This reflects the gap between the theory taught in the classroom and the actual practice of using Arabic. In addition, Arabic instruction often emphasizes memorization techniques that do not develop critical and analytical thinking skills. With this phenomenon in mind, it is important to revisit how Arabic teaching methods can better address the challenges of the times.

Previous research has shown that the development of Arabic language curriculum should include a dynamic and responsive approach to technological developments and the needs of learners. Hasan (2024) found that a curriculum that integrates interactive technology can significantly improve students'

learning motivation and language skills. Similarly, Waliyuddin et al. (2024) show that integrating hands-on and natural learning methods can help meet students' diverse learning needs and create a more holistic learning experience. However, most research focuses on the application of technology in Arabic language teaching, while attention to the philosophy of education and culture-based teaching, such as that offered by Ibn Khaldun, has not received sufficient attention.

Based on existing literature, research on the application of Ibn Khaldun's thought to Arabic language education remains relatively limited. Many studies have focused only on the theoretical or social aspects of Ibn Khaldun's thought, without directly linking it to classroom Arabic education. Research linking Ibn Khaldun's thought to the development of an Arabic curriculum more attuned to contemporary needs and to the contextualization of modern culture remains rare. Therefore, it is important to fill this gap by analyzing in greater depth how Ibn Khaldun's thought, especially principles such as *tadarruj* (gradual) and *takrir* (repetition), can be applied to the teaching of Arabic in ways that are more effective and relevant today.

This research offers a novel perspective by examining Ibn Khaldun's thought through modern pedagogy and its relevance to contemporary Arabic language education. By adopting the educational concepts introduced by Ibn Khaldun, such as gradual learning (*tadarruj*), repetition (*takrir*), and comparative study (*rihlah*), this research aims to develop more holistic, adaptive Arabic teaching methods that address current educational challenges. It is essential to build an Arabic-language education system that not only teaches language but also integrates cultural values and develops students' critical thinking skills.

The main question raised in this study is how Ibn Khaldun's thought can be applied in Arabic teaching to improve learning effectiveness and curriculum relevance. As a key argument, this study contends that Ibn Khaldun's ideas on gradual teaching, repetition, and cross-site study can help address the challenges in modern Arabic teaching. By adapting this thinking, Arabic education can be more contextual and effective, and help create students who not only master Arabic linguistically but also understand the cultural and intellectual values embedded in the language.

This research is expected to make a significant contribution in developing an Arabic curriculum that is more integrative, adaptive, and relevant to the needs of the times. By understanding and applying Ibn Khaldun's thought in Arabic language education, we can build teaching methods that not only focus on the technical aspects of the language but also enrich students' understanding of Islamic culture and history. Thus, this research can provide new insights into designing more effective and comprehensive Arabic language education and help shape a more critical, reflective, and contextual generation in the face of future global challenges.

RESEARCH METHOD

This study employs a Systematic Literature Review (SLR), a structured, planned method that comprehensively identifies, evaluates, and interprets relevant research findings to address the formulated research questions. Selecting SLR as the research design is grounded in its ability to provide a systematic review of the existing literature, ensuring a transparent, rigorous, and reproducible research process. The SLR methodology is particularly suitable for synthesizing insights from diverse studies, thereby enabling a comprehensive understanding of the research topic and highlighting areas requiring further exploration. This approach is ideal for understanding the development of Arabic linguistics in education, as it enables the researcher to draw on a broad array of sources and critically analyze findings from multiple perspectives (Latifah & Ritonga, 2020).

Data collection for this study was conducted through a thorough literature search across international scholarly databases, particularly Google Scholar (scholar.google.com), Sinta, and Scopus, as outlined by Apriliawati (2020). The articles selected for review were chosen for their relevance to the research topic and academic rigor. The search was systematically refined to ensure that only the most pertinent and high-quality studies were included. This process involved identifying key terms and subject areas related to Arabic linguistics and education, followed by a review of abstracts, titles, and keywords to assess each study's relevance. Once relevant articles were identified, they were documented using Mendeley, an academic reference management software, to organize and manage the citations effectively.

The data analysis process within this SLR framework followed a three-stage procedure: planning, conducting, and reporting. The planning phase involved identifying the need for a systematic review, outlining the review protocol, and establishing the inclusion criteria for selecting literature. The conducting phase focused on gathering primary sources, selecting relevant studies, extracting key data, evaluating source quality, and synthesizing the findings. Finally, in the reporting phase, the results were systematically compiled and presented in a scholarly format to disseminate the main ideas and research findings to the academic community. The synthesis of data identified patterns, trends, and gaps in the existing literature, contributing to a comprehensive understanding of Ibn Khaldun's contributions to Arabic linguistics in the educational context (Rusdiana et al., 2022; Hidayat et al., 2024).

To ensure the data's validity and reliability, a rigorous selection process was used. All articles included in the review were evaluated for methodological rigor, relevance, and credibility. Studies that met the inclusion criteria were assessed for quality based on factors such as the clarity of research objectives, robustness of data collection methods, and the coherence of the findings with the research questions. Additionally, to minimize bias, studies were selected from reputable, peer-reviewed journals, ensuring the research included in this review was both

academically sound and relevant to the topic. The validity of the findings was further strengthened by ensuring that the literature reviewed was comprehensive, covering a broad range of studies published in the last five years, where possible (Apriliawati, 2020; Wahyudin et al., 2024).

RESULTS AND DISCUSSION

To facilitate reading and understanding, the findings are presented first, followed by a discussion. It should provide a concise, precise description of the experimental results, interpretations, and the conclusions that can be drawn. The Findings and Discussion subtitles are presented separately. This section must fill a minimum of 60% of the overall content of the article.

The Arabic language was not born in a vacuum, but rather developed and deeply rooted in an Arab society that had a strong oral tradition, a complex social structure, and a distinctive value system. The spread of Islam across the world has also brought the Arabic language into the transmission of religious teachings and Islamic culture. In this historical process, the Arabic language has undergone significant development, both linguistically and in its social and scientific functions. This language then transformed into the language of administration, the language of literature, and most importantly, the language of science.

The Urgency of Educational Studies from an Arabic Perspective

Educational studies from an Arabic perspective are highly urgent due to their crucial role in developing language skills, deepening cultural understanding, and strengthening religious education. Arabic serves not only as a means of communication but also as a primary instrument for accessing Islamic literature and shaping students' religious identities. In the context of learning, an educational psychology approach has been shown to make a significant contribution by meeting individual student needs, increasing learning motivation, and creating an effective classroom environment (Dadan Mardani & Iis Susiawati, 2024). Furthermore, an evaluation system in Arabic language learning needs to be designed comprehensively and encompass all aspects of language skills, including listening, speaking, reading, and writing, to support improved teaching quality and optimal learning outcomes (Patriani et al., 2022). In general education settings, students' low enthusiasm for Arabic demonstrates the need for learning strategies that can spark interest and emotional attachment to the language and its cultural values. Meanwhile, in faith-based educational institutions, proficiency in Arabic is fundamental to a deeper understanding of Islamic teachings and to strengthening religious identity (Aprizal, 2021). Thus, implementing an integrative, multidisciplinary approach to Arabic language education is essential to holistically develop students' linguistic competence and cultural literacy.

An integrative and multidisciplinary approach to Arabic language learning is seen as a response to the complex challenges of modern education. Through this holistic approach, Arabic language learning can be directed not only toward

comprehensively teaching the four language skills but also toward strengthening character values, fostering spiritual appreciation, and developing a comprehensive understanding of the Arabic cultural context (Afroni, 2019). This perspective demonstrates that Arabic language teaching cannot be separated from the context of students' lives and development. In this regard, a communicative approach based on student needs and the integration of technology is crucial to ensuring the relevance of learning materials to contemporary realities. Furthermore, a neurolinguistic approach that integrates brain function with affective, cognitive, and psychomotor aspects enhances the effectiveness of learning Arabic (Jailani et al., 2021). Studying Arabic is not only important for mastering the spoken language, but is also essential for developing cultural literacy, religious identity, and students' readiness to face global challenges in a more mature manner.

The Relevance of Arabic Linguistics in Education

Arabic holds a special place among languages because it served as the medium for conveying divine revelation in the Quran and the hadith of the Prophet Muhammad (SAW). Furthermore, this language also served as a primary vehicle for the development and dissemination of Islamic knowledge and civilization by Muslim scholars and scientists in various fields (Miftahul Huda et al., 2020). Furthermore, the role of Arabic in science is reflected in the numerous scientific works written in this language across fields such as medicine, mathematics, astronomy, philosophy, and religious sciences. Muslim scholars such as Ibn Sina, Al-Farabi, and Al-Khwarizmi used Arabic as the primary medium for developing ideas and disseminating them throughout the Islamic world and even to the West.

Arabic served not only as a means of communication but also as an instrument of thought and a primary medium for imparting knowledge. This assertion confirms that Arabic is the primary foundation of Islamic scientific civilization. In education, Arabic linguistics plays a crucial role, particularly in developing students' intellectual and cultural abilities. Through the Arabic language learning process, students not only acquire language skills but also hone their critical and analytical thinking skills, reflected in the language's structure and vocabulary (Anshori, 2019).

Mastering Arabic also provides direct access to primary sources of classical Islamic scholarship, such as the Quran, Hadith, and the works of earlier scholars. Therefore, Arabic language education serves as a crucial bridge in preserving and developing the Islamic intellectual heritage. An understanding of Arabic linguistics in education serves not only as a language acquisition but also as a strategic tool for character formation, strengthening cultural identity, and promoting the advancement of knowledge in modern society. The relevance of Arabic linguistics in education is essential: it connects the intellectual heritage of the past with today's educational challenges, enabling a generation of intellectuals to explore, understand, and develop the Islamic scientific heritage comprehensively and in ways relevant to the needs of the times.

Arabic Language in Education according to Ibn Khaldun's View

Ibn Khaldun's thinking is inseparable from his educated and intellectual family background. This environment fostered a strong scientific tradition, thereby shaping his perspective on formulating social and educational theories. This is evident in the Muqaddimah, a manifestation of his thinking based on the Qur'an, Hadith, and rationality. His thinking style highlights the synergy between logic, intuition, and spirituality, resulting in a distinctive approach to understanding social phenomena and education (Saputra et al., 2024). Although Ibn Khaldun is better known as a historian and sociologist, his ideas on education reflect a philosophical-empirical view that emphasizes education as the essence of human existence. For him, education serves to foster a cultured society while maintaining the sustainability of civilization. Thus, his contribution in the scientific field is not only theoretical, but also practical in providing direction for the development of Islamic education (Hidayat, 2019).

The connection between Ibn Khaldun's intellectual background and his views on education is evident in Muqaddimah's discussions, especially in the final chapter which deals with education and science. Ibn Khaldun views education as one of the industries that grows in society. Because education is very important for the life of individuals. According to him, education is one of the social phenomena that is characteristic of humans and education is born as a result of a love to understand and deepen knowledge (Rasyid, 2020). While "language is ability or intelligence," language is a tool of thinking. In fact, he argues that "Arabic is the basis of the study of all knowledge" (Alwaneen et al., 2022). Thus, according to Ibn Khaldun, Arabic language education is a process of internalizing knowledge and developing *malakah* (proficiency or ability) in speaking Arabic. This process serves as the foundation for mastery of various disciplines. Therefore, mastery of Arabic should be instilled from an early age as a foundation in building more comprehensive scientific competence.

Ibn Khaldun viewed Arabic not only as a means of communication, but also as a reflection of the cultural and social identity of Arab society which has high historical and functional value. In his monumental work, Muqaddimah, he emphasizes that Arabic is a rich and complex language that has evolved alongside the social and political dynamics of Arab society. Although widely known as a figure in the fields of history, sociology, and economics, Ibn Khaldun also paid special attention to the science of the Arabic language, which according to him consists of four main branches: linguistics (*lughah*), Arabic grammar (*nahwu* science), stylistic or rhetorical science (*bayan* science), and Arabic literature (*adab* science) (Asyikin et al., 2018).

In the *Muqaddimah*, Ibn Khaldun emphasizes the importance of learning Arabic for the younger generation of Muslims. According to him, a good command of Arabic from an early age allows a person to be able to understand various Islamic literature in their native language. Ibn Khaldun emphasized that parents and teachers have a responsibility to ensure that the younger generation masters the Arabic language well. The right Arabic learning method needs to be

designed and implemented so that children can quickly master Arabic language proficiency, both oral and written (Pahrudin, 2024).

In the current Arabic language teaching, the concept of Ibn Khaldun's learning method is in line with the theory of Structural Behaviorism, because language is part of behavior, and the language behavior that first appears in human social life is oral expression, resulting in the *sam'iyyah ṣafahiyyah* or aural-oral method which is based on several assumptions, among others that language was originally speech (Unsi, 2018). Language teaching should begin with listening to language sounds in words or sentences, followed by pronunciation practice before moving on to reading and writing. This approach is based on the assumption that language is a habit: a behavior becomes a habit when it is repeated. Therefore, in the teaching of Arabic, the use of repetition is highly recommended, in accordance with the principles of *Tadarruj* and *Takrīr* (gradual and repetitive), as explained by Ibn Khaldun in his work, *Muqaddimah*.

Ibn Khaldun emphasized that it is not enough for an educator to equip students with knowledge alone; they must also become well informed and continue to develop in their learning. More than that, educators have a responsibility to continually improve and develop methods of delivering material to ensure the continuity of effective and meaningful learning (Azhari et al., 2021).

As a real implementation of Ibn Khaldun's thought, there are several learning approaches or methods that are considered relevant and support the achievement of these educational goals, including:

The methods of *tadarruj* (gradual learning) and takrir (repetition) proposed by Ibn Khaldun emphasize the importance of gradually transferring knowledge to enhance students' understanding. According to Ibn Khaldun, teaching should begin with basic concepts before progressing to more complex material, allowing students to comprehend and absorb knowledge systematically and deeply (Repaso & Macalisang, 2024). This approach assumes that human cognitive capacity is limited and that the mind processes knowledge progressively, in stages. Thus, according to this concept, effective learning should be gradual and continuous rather than immediate, ensuring that students internalize knowledge.

The method of *rihlah* (journey or comparative study) is understood as an academic exploration or travel aimed at acquiring knowledge through firsthand experience in various places. Ibn Khaldun emphasizes the importance of meeting with experts and individuals competent in specific fields of knowledge, and of increasing interactions with various teachers, considering these interactions a valuable step in acquiring knowledge. By encountering diverse perspectives within a single field of study, learners will deepen their understanding and strengthen their intellectual intuition (Southworth, 2022). Ibn Khaldun's view on the importance of rihlah or intellectual exploration in learning indicates that the learning process should be open and active. In the context of Arabic language learning, this concept is highly relevant. Through interactions with various instructors or experts in Arabic, students gain diverse perspectives and learning methods. This helps them understand the language's structure, vocabulary, and

broader contextual use more deeply. The variety of learning experiences also encourages critical thinking and intuitive skills, while boosting motivation to learn and enriching overall proficiency in Arabic.

The method of *munazarah* (debate or dialogue) refers to a discussion or conversational activity. Ibn Khaldun explains that sometimes an individual's thoughts need to be examined collectively through discussion in order to clarify any doubts or confusion. If a student's thinking becomes tangled or unclear, it can hinder their learning process. Through open dialogue, students have the opportunity to reorganize their understanding, clarify concepts they have not fully grasped, and gradually enhance their critical thinking skills (Pnevmatikos et al., 2023). The *munazarah*, or group discussion, approach in Arabic language learning is particularly beneficial for developing students' critical thinking skills, especially in understanding and analyzing Arabic literary texts. In these activities, students are not merely passive listeners but actively interpret meanings, analyze structures, and evaluate messages within a literary work. They are encouraged to express opinions, provide responses, and construct arguments based on analyses of elements such as themes, language styles, and the values within the text. This group discussion method not only strengthens the cognitive aspect of Arabic language mastery but also fosters an open attitude, communication skills, and higher-level thinking. This method significantly contributes to creating a comprehensive and meaningful Arabic language learning process.

CONCLUSION

The most significant finding of this research is the timeless relevance of Ibn Khaldun's thoughts on language education. His concepts of *tadarruj* (gradual learning), *takrir* (repetition), *rihlah* (search for knowledge through experience), and *munāzarah* (scientific discussion) offer valuable pedagogical strategies for contemporary Arabic language teaching. These methods not only foster stronger linguistic mastery but also enhance students' critical thinking, communication, and collaboration skills. This study highlights the importance of integrating these timeless principles into modern education, thereby creating an adaptive, holistic, and transformative approach to teaching Arabic that aligns with the evolving needs of today's learners.

The strength of this paper lies in its contribution to Arabic language education by connecting Ibn Khaldun's philosophical and pedagogical insights with practical teaching strategies. It emphasizes the cultural, intellectual, and spiritual dimensions of language learning, offering a comprehensive framework for modern curriculum development. However, a limitation of this study is its focus on theoretical analysis, without empirical data to validate the proposed methods in contemporary classrooms. Future research could explore the practical application of Ibn Khaldun's educational theories through case studies or experiments to assess their impact on student learning outcomes and refine pedagogical practices in Arabic language teaching.

REFERENCES

Afroni, M. (2019). Pendekatan Holistik dalam Meningkatkan Pembelajaran Bahasa Arab. *Al-Lahjah: Jurnal Pendidikan, Bahasa Arab, Dan Kajian Linguistik Arab, 1*(2), 1-14. https://doi.org/10.32764/lahjah.v2i2.330

Alwaneen, T. H., Azmi, A. M., Aboalsamh, H. A., Cambria, E., & Hussain, A. (2022). Arabic Question Answering System: A Survey. *Artificial Intelligence Review, 55*(1), 207-253. https://doi.org/10.1007/s10462-021-10031-1

Anshori, T. (2019). Peran Bahasa Arab dalam Pengembangan Ilmu dan Peradaban Islam. https://doi.org/10.31219/osf.io/rnjcd

Apriliawati, D. (2020). Diary Study Sebagai Metode Pengumpulan Data pada Riset Kuantitatif: Sebuah Literature Review. *Journal of Psychological Perspective, 2*(2), 79-89. https://doi.org/10.47679/jopp.022.12200007

Aprizal, A. P. (2021). Urgensi Pembelajaran Bahasa Arab dalam Pendidikan Islam. *Jurnal Pendidikan Guru, 2*(2). https://doi.org/10.47783/jurpendigu.v2i2.232

Asyikin, N., Adali, H., & Ahmad, S. Z. (2018). The Linguistics of Arabic Language According to Ibn Khaldun's Perspective. *1*(2), 26-35.

Azhari, A., Arifa, Z., Rais, Q. M. N., & Hidayatullah, M. (2021). Konsep Pembelajaran Perspektif Ibnu Khaldun dan Relevansinya pada Pembelajaran Bahasa Arab di Abad 21. *Studi Arab, 12*(2), 120-133. https://doi.org/10.35891/sa.v12i2.2854

Aziz, M. T., Mas, L., Hasan, U., & Rido, M. (2024). Analisis Kurikulum Bahasa Arab Berbasis 4C (Critical Thinking, Communication, Collaboration, Creativity) untuk Pengembangan Kompetensi Abad 21 pada Siswa. *2*(1), 216-222. https://doi.org/10.62740/jppuq.v2i1.258

Dadan Mardani, & Iis Susiawati. (2024). Urgensi Psikologi Pendidikan dalam Pembelajaran Bahasa Arab. *Prosiding Seminar Nasional Ilmu Pendidikan, 1*(2), 156-163. https://doi.org/10.62951/prosemnasipi.v1i2.39

Gazali, E. (2019). Bahasa dan Konsep Kebahasaan dalam Muqodimah Karya Ibnu Khaldun (1332 M - 1406 M). *IJAS: Indonesian Journal of Arabic Studies*. https://doi.org/10.24235/ijas.v1i2.4900

Ghofur, A., & Riski, R. B. (2024). Pendidikan Bahasa Arab di Era Digital: Tantangan, Peluang dan Strategi Menuju Pembelajaran yang Efektif. *El-Fusha: Jurnal Bahasa Arab Dan Pendidikan, 5*(1), 15-28. https://doi.org/10.33752/el-fusha.v5i1.6697

Hasan, L. M. U. (2024). Desain Kurikulum dan Bahan Ajar Bahasa Arab yang Menarik dan Efektif. *Journal of Practice Learning and Educational Development, 4*(3), 173-177. https://doi.org/10.58737/jpled.v4i3.346

Hidayat, M. N. F., Baharun, H., Aisyah, E. N., Zaini, A. W., Sanjani, M. A. F., & Hasanah, R. (2024). Bridging the Digital Divide: The Role of Public Relations in Enhancing Digital Inclusivity. 2024 10th *International Conference on Education and Technology* (ICET), 59–66.

Hidayat, Y. (2019). Pendidikan dalam Perspektif Ibnu Khaldun. *Jurnal Pendidikan Islam Al-Ilmi*, *2*(1). https://doi.org/10.32529/al-ilmi.v2i1.261

Jailani, M., Wantini, W., Suyadi, S., & Bustam, B. M. R. (2021). Meneguhkan Pendekatan Neurolinguistik dalam Pembelajaran: Studi Kasus pada Pembelajaran Bahasa Arab Madrasah Aliyah. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *6*(1), 151-167. https://doi.org/10.25299/al-thariqah.2021.vol6(1).6115

Latifah, L., & Ritonga, I. (2020). Systematic Literature Review (SLR): Kompetensi Sumber Daya Insani bagi Perkembangan Perbankan Syariah di Indonesia. *Al Maal: Journal of Islamic Economics and Banking*, *2*(1), 63-80. https://doi.org/10.31000/almaal.v2i1.2763

Miftahul Huda, (2020). *Khazanah Linguistik Arab*. In *Buku Khazanah Linguistik Arab*.

Muhajir, M. (2021). Ībistīmūlūjiyya Al-Manāhij al-Dirāsiyyah fī Pesantren: Ru'yah Tajdīdiyyah li Ta 'limi Al-Lugah Al-'Arabiyyah/Epistemology Curriculum in Pesantren Indonesia: A New Vision for Arabic Learning. *Al Mahāra: Jurnal Pendidikan Bahasa Arab*, *7*(2), 269-284. https://doi.org/10.14421/almahara.2021.072-06

Pahrudin, (2024). Dede Pahrudin Konsep Pendidikan Bahasa Arab dalam Perspektif Ibnu Khaldun di dalam Kitab Mukaddimah. *Ta'bir Al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab Dan Ilmu Kebahasaaraban*, *2*(2), 39–48.

Patriani, Y., Suskha, F., & Warsah, I. (2022). Urgensi Evaluasi Pembelajaran Bahasa Arab Program Studi Pendidikan Agama Islam UIN Fatmawati Sukarno Bengkulu. *At-Ta'lim: Media Informasi Pendidikan Islam*, *21*(1), 53. https://doi.org/10.29300/attalim.v21i1.7036

Pnevmatikos, D., Christodoulou, P., Georgiadou, T., & Lithoxoidou, A. (2023). Undergraduate Students' Conceptualization of Critical Thinking and Their Ideas for Critical Thinking Acquisition. *Education Sciences*, *13*(4), 416. https://doi.org/10.3390/educsci13040416

Rasyid, H. (2020). Konsep dan Urgensi Pendidikan Bahasa Arab Menurut Ibnu Khaldun dalam Kitab Muqaddimah dan Relevansinya di Indonesia. *Alsuniyat*, *1*(1), 57-72. https://doi.org/10.17509/alsuniyat.v1i1.24199

Repaso, J. C., & Macalisang, D. S. (2024). Effectiveness of Contextualized Marungko Approach-Based Supplementary Reading Material. *International Journal of Multidisciplinary: Applied Business and Education Research*, *5*(3), 1117-1126. https://doi.org/10.11594/ijmaber.05.03.30

Rusdiana, S., Diponegoro, J., Bondowoso, K., & Timur, J. (n.d.). Penelitian Ternak, B., & Pertanian Republik Indonesia, K. (2022). Peranan Kelembagaan Peternakan, Sebuah Eksistensi Bukan Hanya Mimpi: Ulasan dengan Metode Systematic Literature Review (SLR). *Jurnal Peternakan*, *19*(1), 9-21. https://doi.org/10.24014/jupet.v19i1.14244

Saputra, E. B. N., Saiddaeni, S., & Bistara, R. (2024). Ibnu Khaldun dan Pendidikan Islam: Telaah atas Al-Muqaddimah. *FiTUA: Jurnal Studi Islam*, *5*(1), 1-18. https://doi.org/10.47625/fitua.v5i1.533

Southworth, J. (2022). Bridging Critical Thinking and Transformative Learning: The Role of Perspective-Taking. *Theory and Research in Education, 20*(1), 44-63. https://doi.org/10.1177/14778785221090853

Unsi, B. T. (2018). Konsep Metode Pembelajaran Ibn Khaldun dalam Pengajaran Bahasa Arab. *Muróbbî: Jurnal Ilmu Pendidikan, 2*(1), 60-71. https://doi.org/10.52431/murobbi.v2i1.125

Wahyudin, A., Furqon, M., Prabowo, G., & Zawawi, A. A. (2024). Application of Style Leadership Transformational in Islamic Education Institutions. *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam*, 3(3), 218–226. https://doi.org/10.18860/rosikhun.v3i3.27705

Waliyuddin, W., Thamimy, A. R., & Linur, R. (2024). Methods of Arabic Language Learning. *AL MA'ANY, 3*(1), 11-20. https://doi.org/10.56874/almaany.v3i1.1974